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Thesis

A MODERN PROGRAM FOR CHRISTIAN EDUCATION

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A MODERN PROGRAM FOR CHRISTIAN EDUCATION

-INTRODUCTION-

I N T R O D U C T I O N

Physicians claim that each group of society that neglects its sanitary problem becomes a menace to society as a whole. The neglect of a single individual may infect a whole neighborhood, while the low standards of a country may result in the spread of a contagious disease throughout the world.

Similarly, it has often been pointed out by social workers, that the neglect of a low moral condition, whether in individual or society, is likely to result in widespread moral laxity. From this it is but a step to other conditions of modern society. The world is becoming so closely linked together that a bad philosophy, an unstable political condition, an intolerable economic condition, limitations of the social order, or even uncertainties of religious thought may originate in some remote quarter of the earth and gradually permeate the whole social order of all nations, throwing the world into confusion.

I. Aim of Thesis:

1. To Present a Modern Program of Christian Education.

Out of the gloom into which the world was plunged by the European war, there has frequently arisen the question,- Has the church anything to offer to a world suffering from a moral breakdown? Is there no solution to international life save an occasional cataclysm similar to that we have past? Is there a way out? To these questions there has come from certain quarters the response,- There is a solution! There is a way to build individual, social, and even national character! There is a way to make the world safe for Democracy! Believing that the way lies in Christian Education of the youth of the nations an effort has been made to thoroughly modernize a system to meet the needs of the modern Social Order.

Such a system will necessarily hold to the best possible background that a rich heritage of the past has left to Christianity. For a metaphysical background Christian Education can do no better than to accept "Personalism" that views the world as, "A world of persons with a supreme Person at the head".[1] For an ethical background there is a foundation in the theory of the growth of "Values" which have a basis in the inmost desires of men with the ultimate value of Goodness as the goal to which the noblest desires of men are directed.[2] For a theological background Christian

[1]Bowne, Personalism, p. 277.
[2]Brightman, Introduction to Philosophy, p. 144.

Education may take the conception of God and man working together for the redemption of the human race. For a sociological background this system may afford itself the conception of a controlled environment which through education shall build upon and improve these gifts with which the race is endowed by heredity. For a pedagogical background Christian Education would add purpose to the modern project method and teach the individual by wholesome criticism and by the introduction of principles at every stage of the learning process. Finally, for a psychological background Christian Education would have a system of purposive behaviorism which once realized gives to this program values and coherence. In the second chapter of this thesis a program of Christian Education is described.

II. Definition of Terms.

1. Christian Education.

Christian Education may be defined as follows: Christian Education is an application of sound psychological, pedagogical, sociological, ethical, metaphysical and theological principles in the production of character which shall be measured by the ideal of the character of Jesus. Or, as Dean Athearn says, "Christian Education is the introduction of control into experience in terms of Jesus Christ. And the Christian educator has but one task, and that is so to present Jesus Christ to the rising generation that every act of every day of every person will be performed in harmony with his holy will."[1]

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[1] Athearn, Character Building in a Democracy, p. 119.

PART I

PRINCIPLES

P A R T I

PRINCIPLES

Christian education, as defined above, is to produce character and to introduce God in experience in such a way as to develop ideals, ethical conduct, and persons. A very definite part of the experience of this generation of people is the knowledge contributed by modern science. A program of religious or secular education that does not take advantage of the appeal of science to the mind of people today is missing the mark of controlling all that is common to the thought of this age. In the effort to relate Christian Education to the findings of modern science certain principles are to be taught as explanatory of the position that men may experience the important teachings of modern science and at the same time govern their thinking by a point of view that is at once Christian and Religious. These principles are discussed briefly as a basis for a modern program of Christian religious education.

1. Evolution. Teleology.

1. Biological Theory of Evolution.

The theory of biological evolution teaches that man has come to his present state of being by a series of changes brought about by his conflict and victory over a series of adverse circumstances over which he triumphed because of his superior powers of adaptation.[1] The Preformation theory teaches that all that man is now he was by implication in that first protoplasm and that he came to his present state by a process of unfolding - not as buds unfold, but through long periods and great mutations that which was possible in the amoeba became a reality in man.

Man is adapted to his present superior position in this world by a process of natural selection. The doctrine of natural selection proceeds from the fact, "that all creatures aremore or less perfectly adapted to the circumstances which they must meet in carrying on their lives."[2] In this doctrine five elements that anyone may observe by looking upon nature about him are contributing to perfect the particular organism to meet the requirements of the circumstances in which it lives. These five elements as enumerated by Crampton are;

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[1] Osborne, The Origin and Evolution of Life, pp.273-274.
[2] Crampton, The Doctrine of Evolution, p. 117.

1. "The universal occurrance of variations."
2. "An excessive rate or multiplication."
3. "The struggle for existence."
4. "The consequent elimination of the unfit and the survival of only those that are satisfactorily adapted."
5. "The inheritance of the congenital variations that make for success in the struggle for existence.[1]

To comment briefly upon these, it is well known that no two human beings are exactly alike. Nature has given each man something that is particularly his own and that no other man posesses or can posess. What is true of man is true, if we could observe details, of every living thing even to the minute bit of protoplasm. While the laws controling these variations are only partly understood, it may safely be said that "The natural influences of environment, of organic physiological activity, and of congenital inheritance" are "the primary factors causing organic differences."[2]

As to an excessive rate of multiplication, it is necessary to remember that men have discovered by observation that a single conger-eel produces millions of eggs in a single season, and that other fish also produce eggs in great abundance each season. One is moved, in imagination, to estimate how long it would

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[1] Crampton, The Doctrine of Evolution, p. 118.
[2] Crampton, The Doctrine of Evolution, p. 121.

take the ocean to become a mass of living fish were there no other laws than that of reproduction. But the little conger-eel, or the fish, has its environment to deal with even before it comes out of the egg. It may be crushed by some mechanical force, or it may become the food of another fish. In this elimination, the unsparing law of the struggle for existence is seen at work.

The survival of only those individuals that are satisfactorily adapted is illustrated by the following quotation from Osborne regarding the development of the vertebrates.

> "The supremely adaptable vertebrate body type begins to dominate the living world overcoming one mechanical difficulty after another as it passes through the habitat zones of water, land and air. Adaptations in the motions necessary for the capture, storage, and release of plants and animal energy continue to control the form of the body and of the appendages but simultaneously the organism through mechanical and chemical means protects itself either offensively or defensively and also adapts itself to reproduce and protect its kind."[1]

To sum up these statements, there are in nature about us as many variations as there are individuals. At the same time there is an excessive rate of multiplication in most species, but, of this abundance, only a comparatively small number are by characteristics which they posess at birth adapted to

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[1] Osborne, The Origin and Evolution of Life, p. 152.

cope with the severe struggle for existence. It is known that these peculiar congenital characteristics are capable of being transmitted to successive generations and it may be deduced that, given a long enough period of time, a being superior to the whole animal world may be evolved.

The orderliness of the principles of evolution is so evident as to appeal very strongly to reason. It makes the great, incomprehensible work of the formation of organic life as described in Genesis no less great but more comprehensible. It puts the action of law and order into a universe where one may see the process of these many laws working together in harmony. But ere biological evolution, as interpreted by the preformation theory be accepted, there arises naturally the question of the place of God in such a system. This question is of great importance to the program of religious education. Is God just an idle, good natured being who sits and watches the wheels go round? Or is there a God at all? Is He needed with such an explanation of the evolution of man or does He become an embarrassing ideal which may well be utterly disregarded? Not so much that there is a need to supply a task for God to perform, but the very perfection in the working out of this theory of evolution makes us wonder whether it could be so perfect

and have no guide to point out the way, no critic to rectify mistakes, no designer to form the perfected organisms found at the present stage of this process.

Moreover, there are certain psychological factors involved in the evolutionary process. There is the consciousness of man and the self left to be explained. Did these, too, evolve with the organism? Is man to be resolved to a mere machine? The philosopher has worked long upon this problem and seems to be gradually coming to the conclusion mentioned by Coe in his Psychology of Religion that, "Mental evolution is no mere extension of biological functions but also the emergence of fresh functions."[1] In such a statment allowance is made for a consciousness and this points towards the theory of epigenesis which holds that mind as well as matter has evolved and at times new elements neither present nor implicit in the preceding stages have entered into the process of evolution. These new elements have established new organizing centers and have made the organism not only what it is at present, but what it has become as a result of the interaction of the new elements and the old environment.

2. Epigenetic Theory of Evolution.

Dr. L. P. Jacks, in an article on "Does

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[1] Coe, Psychology of Religion, p. 25.

Consciousness Evolve?", criticizes the statement of Dr. Ritchie in Darwin and Hegel "That --- we are justified in looking back from our vantage ground and seeing in the past evolution the gradual unrolling of the meaning that we only fully understand at the end of the process." The words that Dr. Jacks takes exception to are, "the gradual unrolling (of a) meaning" that is the implication of the preformation theory of biological evolution. Pointing out the fallacy of the argument of "distinguished thinkers" Dr. Jacks says, "Turning round at last to consider his steps, he may, however, suddenly discern that throughout the whole of this fascinating and ingenious argument the process of reflecting on consciousness has been put back into the consciousness reflected upon, and the whole process of mental evolution has then been turned into a consciously acted logic."[1] In these words are pointed out the fact that consciousness is the master of the process rather than its highest product.

The epigenetic or psychotropic theory of evolution makes consciousness a first cause and a continuous cause of events in the universe and not a product of biological action. Perhaps the best statement of this theory is given by Professor Albert P. Matthews.

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[1] Jacks, "Does Consciousness Evolve?", Hibbert Journal, Vol. 11.

"Evolution is the splitting off, if I may put it thus, of an organism from its environment. A part of the universe is budding off from all the rest. The good God is reproducing by fission; and this process of budding, of fission, we call evolution. Evolution is the process of creating an individual." Again, "Considered as a process rather than a road, evolution is the struggle of life with its environment, a struggle for freedom, leading to the triumph of the mind and the winning of individuality; it is the struggle of the spirit within us to be superior to matter; to escape the trammels of matter, to secure a fuller individual life and a larger freedom."[1]

This theory seems to strengthen the biological theory of evolution, to give it backbone. It supplies the necessary coherence and unity. It is like the pure air as it is admitted into the flow of gasolene in the carburetor of the evolution motor. It adds an invisible, unmeasureable quality to the stream of life vitalizing it and giving to it driving force sufficient to carry it on to its ultimate values in eternity. For as Matthews concludes, "Evolution is the Spirit struggling to throw off the trammels of matter. Is it not the same spirit come to consciousness which inspires our poets, the same spirit which exclaims, "O death where is thy sting?" The goal of evolution ---- can it be anything else than immortality?"[2]

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[1] Matthews, "The Road of Evolution", Yale Review, Jan., 1922, p. 344.

[2] Matthews, "The Road of Evolution", Yale Review, Jan., 1922, p. 344.

3. Place of Evolution in Program of Christian Education.

When evolution is thus interpreted it becomes an orderly method by which man may work with God in finding the secret of salvation and eternal life. From this implication it will be seen that evolution as is herein outlined is a valuable part of the principles of a modern Religious Education Program. In the conclusions of Professor Marlatt, evolution is a worthy principle of religious education because:

> "It provides a scientific and philosophical basis for character building.
> 2. It introduces God into the experience of the universe without excluding personal responsibility.
> 3. Its trend is toward freedom, under which alone moral development is possible.
> 4. By elevating intelligent conquests above instinctive adjustments it gives promise of control into experience.
> 5. It is consistent with the spirit of the Christian scriptures which among Christians must be relied upon to furnish religious sanctions for moral standards."

II. Sociological: Heredity.

1. Definition of Heredity.

The scientific sociological principle of the modern system of religious education is heredity. Heredity has many outward manifestations which are recognized popularly from the cradle to the grave. Friends say of the baby, "Oh! He has his

father's nose" or, the neighbors who happen to survive and remember say that, "Mrs. So and So will pass away just as her mother died." The term implies a likeness or similarity to our forbears, and the task of the scientist is to determine how and why these similarities occur. A technical expression of the meaninf of Heredity is given by J. Arthur Thompson in his book called, Heredity. "Thus heredity is no entity, no force, no principle, but a convenient term for the genetic relation between successive generations, and the inheritance includes all that the organism is or has to start with in virtue of its hereditary relation."[1] We have just studied the process of evolution and find that it is, "a long drawn out process of testing all things and holding fast to that which is good. The variations or novelties are the qualities to be tested. The struggle for existence which includes the organism's endeavors is the sieve that tests. Heredity scores the holding fast of that which is good."[2] Thus the particular interest for religious education in this field is the answer to the question, "Is Character Hereditary?" In the discussion of this question it shall be discovered what part heredity has to play in the system of Christian education.

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[1] Thompson, Heredity, p. 6.
[2] Thompson, Outlines of Science, Vol. 2, p. 370.

Man comes into this world with little apparent equipment for life, but with great potential endowments capable of marvelous development. For example, take the body. From three to twelve pounds of flesh, blood and bone, derived from the parents and only a negligable part from the father. Yet that negligable part often makes its unmistakable impression upon features, color of hair, color of skin, size of bones, physical constitution, in a word, upon any part or the whole of the body. That impression may become so fixed that the older the child gets the more he resembles his father. The stamp of the father being once there it sometimes happens that every contribution of the mother before birth and every physical development of the child after birth only succeeds in producing a perfect image of the father. Of course this may be also applied to the influence of the mother, depending upon what the biologists call, "dominant characters" and whether they be found in the spermatozoon of the male parent or the ovum of the female at the time of conception.

2. Theories of Variations in Species.

Scientists have labored long at the problem of trying to plot certain definite laws for

variations in individuals of the race; but, their success has been limited and the definite laws that they have laid down have been few and not absolutely established in the case of human beings. To review the various theories of the past concerning variations one might begin with the "pangenesis" theory held by Darwin. This is the view "that all cells continually give off gemmules, which migrate to other places in the organism, where they unite to form reproductive cells."[1] Thus not merely the reproductive cells contribute their part in heredity, but also other body or "somatic" cells from all parts of the body contribute in the makeup of the reproductive cell. This theory was tried out by an experiment of blood transfusion made by Galton. The blood of one species should have carried the gemmules to the reproductive cells of another species but it failed to do so and the theory of pangenesis was discredited.

The French scientist, Lamarck, had a theory that inherited characteristics might be passed on from generation to generation. By this theory, "Everything which has been acquired, impressed upon or changed in the organization of individuals during the course of their life is preserved by generation

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[1] Steward, Darwin and Modern Science, p. 111.

and transmitted to new individuals which have descended from those which have undergone those changes."[1] Weissman put this theory to the oaboratory test and discovered that reproductive cells having the potentiality of becoming offspring do not arise from differentiated body cells. Since that time the theory of inheritance of acquired characteristics has not been particularly popular.

Weissman's contribution to the scientific knowledge on this point was a theory of the continuation of the germ plasm. "According to this view the germ plasm is immortal in that it is perpetuated from generation to generation through the instrumentality of miotic cell division, each germ cell being the product of the division of a previous germ cell back to the first germ cell that arose at the dawn of life."[2] This theory has received wide recognition and is probably the leading one of the science today on this subject.

Certain modifications have been contributed by other scientists that are worthy of mention at this point. DeVries formulated a theory of "mutations" after extensive experimentation with evening primroses. "The essential feature of mutations is that

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[1] Newman, Readings in Evolution, Genetics and Eugenics, p. 19.

[2] Newman, Readings in Evolution, Genetics and Eugenics, p. 32.

they are germinal in origin and therefore come forth full-fledged in the first generation arising from the changed germ."[1] According to this theory new species arise from great leaps occuring at times when the conditions are exactly right for the existing form to suddenly evolve into something different. As far as the primroses were concerned, DeVries seems to have proved his theory. Beyond this he could contribute little of importance as to the law by which these mutations occured. His contribution was mostly that of calling the attention of other scientists to the importance of mutations and variations in evolution.

Mendel made certain experiments with peas and gave to the scientific world the theory of "unit characters". By this, "an organism, although representing a morphological and physiological unity, from the standpoint of heredity is a complex of a large number of independent heritable units" and the characters are, "independent units unaffected by other characters or units."[2] This has a significance in that definite characters for good or ill do not altogether disappear but are likely to reappear in their original purity in some succeeding generation.

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[1] Newman, Readings in Evolution, Genetics and Eugenics, p. 38.

[2] Newman, Readings in Evolution, Genetics and Eugenics, p. 586.

The law of Galton goes to show that heredity is not merely a matter of an offspring inheriting certain characteristics from its father and mother, but that the average contributions made by grandparents and preceding generations are unmistakable and that these contributions diminish in a ratio according to the remoteness of the ancestor.[1]

There is indeed so much uncertainty about this whole subject that about all that is known concerning "dominant characters" is that they are present from one of the two parents from the beginning. At some period of past generations there have been variations from this tendency of prevailing "dominant characters". But of these variations, Thompson says, "In regard to the cause of variations it is too soon to apeak, except in tentative whispers. What Darwin said must still be said, "Our ignorance of the law of variation is profound. Not in one case out of a hundred can we pretend to assign any reason why this or that part has varied."[2] A more remarkable statement of this matter is that of a scientist who asserts that, "it is recognized that there is really no inheritance from parent to child, but that the parent and child resemble each other because they are chips

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[1] Conklin, Readings in Evolution, Genetics and Eugenics, p. 371.

[2] Thompson, Heredity, p. 100.

from the same old block; and the son is the half-brother to his father by another mother."[1]

3. Effect of Heredity Upon:

(1.) Body.

From this we may gather that heredity goes far in fixing limitations upon Physique. But, of course, it cannot go the whole distance. By exercise and hygienic methods, a naturally weak body may be built up to one of normal and sometimes even to extraordinary strength. It is possible that a youth may by application add an extra inch to his height, pounds to his weight and strength to his muscles.

(2.) Mind.

It is true that the observation of the heredity of mental faculties is most easy in cases where for some reason the mind of one or both parents is weak. It has been observed that, "when both parents are feeble-minded all of the children will be so. But if one of the parents be normal and of normal ancestry, all of the children may be normal."[2] Or, again, "if the normal person have defective germ cells, half of his progeny by a feeble-

1 Thompson, Heredity and Eugenics, p. 269.
2 Thompson, Heredity and Eugenics, p. 281.

minded woman will be defective."

It has been observed further that many criminals who commit offenses against the person are to some extent feeble-minded in that some near ancestor has been of low mentality or actually feeble-minded. The inference as to the effect of heredity is so great here that many eugenists propose radical measures for preventing sexual relations between those who are feeble-minded or have criminal tendencies.[1]

(3) Instincts.

Drever in his book, Instincts in Man, gives the following explanation of the place of heredity in instincts,

"Instinct, psychologically regarded, is a congenital predisposition of the nervous system, consisting in definite, but within limits modifiable, arrangement and co-ordination of nervous connections, so that a particular stimulus, with or without the presence of certain co-operating stimuli will call forth a particular action or series of actions; this predisposition, biologically regarded, is apparently due to the operation of natural selection, and determines a mode of behavior, which secures a biologically useful end, without foresight of that end or experience in attaining it."[2]

Thorndike points out how little is actually known of the constitution of the germ plasm and how impossible it is to say what effect the germ plasm of one generation has on the next. "Knowledge of the

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[1] Davenport, Heredity in Relation to Eugenics, p. 255.
[2] Drever, Instincts in Man, p. 81.

constitution of the germs", he writes, "is needed if we are to trace his nature (of animals) to its source. That knowledge is unfortunately for the most part lacking. No biologist could tell from a full knowledge of an animal's instincts what corresponding features to expect in its germ cells. Of not a single instinct do we know the germ basis or determiner."[1] As far as changes are concerned in instincts of the original nature of man and those of the present nature of man, Thorndike is openly skeptical regarding the belief of many that there has been progress. Regarding intellectual capacities and moral instincts he writes, "it is well within the bounds of belief that man's original nature is little or no better adapted to the conquest of nature or to peace and good will amongst men now and then"[2] (referring to a quarter or half million years ago.)

4. Emotions.

Psychologists are now tracing the emotions to their sources in certain glands of the body. Abnormalities in emotions are thus largely the result of some abnormal condition in the corresponding gland. This gives rise to the interesting question

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1 Thorndike, The Original Nature of Man, p. 230.
2 Thorndike, The Original Nature of Man, p. 240.

as to whether or not much in character that has been attributed to instincts may or may not be the result of some peculiarity of the gland responsible for the secretion of fluids which, introduced into the body, have a tremendous emotional effect. If such is the case we may be led to expect that at some day in the future men with beastlike emotions may receive some kedical treatment that will restore their glands to their proper condition and make them normal. In so far as emotions are thus due to physical organs that may be regulated by medical treatment we may assume that these organs follow the same general lines of heredity already mentioned regarding the effect of heredity upon the body.[1]

4. Sense in Which Character is Inherited.

While no one can deny the bearing of heredity upon these four basic factors; physical, mental, instinctive, and emotional, just discussed, the discouraging feature is the lack of and the difficulty of making sufficient experimentation with human beings to warrant scientists in making assertions in regard to the part of heredity in character formation. It is true that certain families in the United States have been observed, and that the records

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[1] Gates, Psychology for Students of Education, pp.157-179.

of rather long lines of royal families in Europe have been examined.[1] In neither case does the evidence seem to warrant a conclusion that heredity is more than one of a group of factors that enter into character formation.

Mr. Clarence Darrow in an article on, "The Edwardses and the Jukses" not only severely criticizes the eugenists, but points out that they sometimes utterly disregard important factors in arriving at conclusions that prove their case for heredity. Concerning the "Jukeses", he points out that their environment must certainly have been partly responsible for their moral failure. Likewise environment must have aided the Edwardses. But, anyhow, he points out that the eugenists have destroyed the validity of their claims in these two particular families by carefully selecting the outstanding examples of genius among the descendents of the Edwards family and selecting only deficient persons from the descendents of Max Jukes. Thus they disregard the bad and indifferent in the one case and the good and indifferent in the other. Their selection is moreover unreliable because they jump from male descendents to the female line or vice versa to find their examples.[2]

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[1] Mental and Moral Heredity in Royalty", Popular Science Monthly, Vol. 62.

[2] Darrow, "The Edwardses and the Jukeses", The American Mercury, Vol. 6, p. 258.

5. Place of Heredity in Program of Christian Education.

The place of education in the development of character is not to be neglected. Education is one of the outstanding programs for the improvement of the morals and standards of civilization that the nations of the world are united in endorsing today. Of the relative importance of education and environment to character formation Thompson writes, "The fact is undoubted that the initiatives of moral character are in some degree transmissable, though from the nature of the case the influences of education, example, environment, and the like are here more potent than in regard to structural features."[1]

Out of this consideration of the effect of heredity upon the body, the mind, the instincts, and the emotions of man, and the brief discussion of the place of environment and education, let us attempt in a few words to determine the sense in which character is hereditary. One can hardly find a better statement of this than Thompson:

"In the development of character much depends upon early nurture, education, and surrounding influences generally, but how the individual reacts to these must largely depend upon his inheritance. Truly the individual himself makes his own character, but he does so by his habitual adjustment of his (hereditarily determined) constitution to surrounding influences. Nurture supplies the stimulus for the

[1]Thompson, Heredity, p. 248.

expression of the moral inheritance, and how far the inheritance can express itself is limited by the nurturement stimuli available just as surely as the result of nurture is conditioned by hereditarily determined nature on which it operates."[1]

In the Outlines of Science, Thompson points out a significance of all this for religious education as follows;

"If the beneficial results of improved functions and environment are not as such transmitted it becomes all the more urgent that they should be reimpressed on each successive generation. If they are not entailed then it is all the more important that they should be reacquired. Moreover, these ameliorations of nurture may serve as the liberating stimuli that encourage the unfolding of new variations of a useful sort."[2]

In summarizing the place of heredity in a modern system of religious education it is found that it must be relied upon to transmit through the germ plasm the unit characters that go to determine the physical structure of the organism. When the unit characters arrive at certain peculiar combinations mental capacities are developed which in the final analysis yield character. Social heredity in environmentalism makes for certain stimuli and conditions to which the physical organism reacts. But at the most heredity is only a means and is not the dynamic by which the end of character is to be achieved. In order to produce this all important dynamic education, ac-

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1 Thompson, Heredity, p. 248.
2 Thompson, Outlines of Science, Vol. II, p. 376.

cording to Dr. Athearn, must perform the following six-fold function: (1) Impart information, (2) Form certain habits, (3) Increase certain powers, (4) Discourage certain tendencies, (5) Arouse interests, (6) Inspire ideals.

The next section will proceed to show the place of ideals in the modern program of religious education.

III. Psychological: Ideals.

1. Definition of Ideal.

As was suggested in the preceding conclusions on the principle of heredity the modern system of religious education must give a place for the principle of Ideals. There is a dearth of material in this field so far as scientists are concerned, but naturally there is a wealth of illustrative material. Patriots and educators join producing the biographies of a nation's great men and teaching them as ideals for the younger generation to follow. In Christian education this method has a large place in that the effort is made to produce character in terms of the ideal character, Jesus Christ.

Dr. Athearn has defined an ideal as follows; "An ideal is an idea shot through with emotion". This definition is concise and gives us a good concep-

tion of what is meant by an ideal. There are certain factors, however, that enter into the functioning of an ideal that may ne more easily distinguished by adding to this the definition of an idea as given by Royce. "An idea is any state of consciousness whether simple or complex which when presented is then and there viewed as at least the partial expression or embodiment of a single conscious purpose."[1]

From these two definitions, to analyze an ideal it will be found that, first of all it consists in an image tnat may be gathered from various fields. It may come to an individual as a part of his experience in every day life and be carried throughout life as a part of that individual. It may be gained from reading a book and here is the large field of biography, history, poetry; in short all literature contains more or less of the image factor of an ideal. Pictures may contain an image for the observer to take with him as a part of his experience. Music is valuable in its subtle way of presenting to the hearer certain images. From these various fields are supplied the images that are the first step towards the ideals of a race. Secondly, the image must be rationalized which, in the Hegelian sense, means that the image

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[1] Royce, The World and the Individual, p. 22.

must be related to the whole experience of a man's life by laws of association that will be mentioned later. Thirdly, the ideal as it becomes a part of the experience of an individual will cause within him certain feelings and we have the emotional element mentioned in the definition of Dr. Athearn. Lastly, after the ideal has become a part of the feelings of the individual it will naturally tend to become a part of his actions and the ideal will become a purpose, a volition, a part of the character of the individual.

Thus there are illustrations such as Lincoln at the slave market where he is credited with saying that if he ever got a chance he would hit this thing hard. The image was the slave sale, then came the rationalizing process and the emotional element along with the volition and eventually the ideal was realized. Such illustrations could be multiplied, but the one will suffice to indicate clearly what is meant by an ideal, and how an ideal becomes a part of character.

2. Theory of New Psychology.

Investigations in psychology indicate that ideals have a place in that field. The so-called new psychologies have the conception of mental processes as acts of the whole organism. Rather than

functioning through one direct and distinct reaction as has been held by a large group of psychologists, the mind is believed to function through complex organic units or configurations.[1]

3. Theory of Self Psychology.

The school of self-psychology championed by Miss Calkins, of Wellesley, holds that the whole organism is responsible as a "self" for ideas and their functioning. Just how these "selves" are responsible for the elements contained in the ideal is indicated in a section on "Ideas", while the volitional element and the functioning are indicated in other sections of "A First Book in Psychology.[2]

4. Physiological Basis for Functioning of Ideals.

There is, moreover, a physiological basis for the functioning of ideals. We find that the nervous tissue is made up of neurons of three kinds, (1) Sensory, (2) Associative, (3) Motor. The sensory neurons comprise the afferent nerves through which our impression of the image is obtained. The motor neurons are the efferent through which our volitionalized ideal works out in action. The as-

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[1] Thompson, Outlines of Science, Vol. II, p. 543.
[2] Calkins, A First Book in Psychology, pp. 274, 226, 275.

sociative neurons, particularly those in the cortex of the brain, function in the transition of the ideal from its impression of the image to its expression in the deed.

Concerning what takes place in the associative regions of the brain Philip H. Mitchell says,

> "The more the cerebrum is developed in a species, the more capable is the animal of modifying its behavior in accordance with its individual experience. The cerebrum is the most plastic part of the nervous system and is capable of forming the multitude of new associations between neurones, constituting associative memory in the physiological sense."[1]

This gives to the Christian educator the physiological basis upon which he may work with the presumption that new and good associations can be built up in the place of old associations that have been formed under pressure of incomplete or misguiding information.

5. Place of Ideals in Program of Christian Education.

Probably because it is a common assumption that when good ideals are taught they may have an important bearing upon the production of conduct and the formation of character, there seldom has been actual scientific tests made with a view of determining whether or not this assumption is true. Dr. Paul F. Voelker relates his experience with tests of this kind. Quoting from his summary of the result of these experiments:

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[1] Mitchell, Philip H., General Physiology for Colleges, p. 394.

"The results of the experiment do not warrant the general conclusion that it is unnecessary to train children in the formation of specific habits of morality. In the first place, nothing was done to train children under ten years of age. It is not likely that ideals exercise much control over conduct before that time. It would not be wise to leave the children untrained until such time as we may reasonably expect that ideals may be inculcated. In the second place, many of the habits which are formed early in life need to be carried on through later life. It would be a waste of time to postpone the formation of such habits until ideals have been established. In the thirs place, habits are mechanisms which have been put into the service of ideals, and the more of these there are convenient at hand, the more completely will ideals be able to control action."[1]

In another place Voelker quotes Thorndike, "Morality is more susceptible than intellect to educational influences. Moral traits are more often matters of the direction of capacities and the creation of desires and aversions. Over them education has a greater sway, although school education, because of the narrow life of the school room, has so far done little for any save the semi-intellectual virtues."[2] In conclusion Voelker says,

"Civic, moral and religious education will need to emphasize the inculcation of right ideals. Without such ideals all social education will drop to the level of trick training. These ideals must be so reinforced by meansof emotional experiences that they will be able to inhibit the response of habits that are contrary to their purpose, and to regulate the response of habits which are in harmony with their purpose."[3]

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[1] Voelker, The Function of Ideals and Attitudes in Social Education, p. 124.

[2] Voelker, The Function of Ideals and Attitudes in Social Evolution, p. 124.

[3] Voelker, The Function of Ideals and Attitudes in Social Evolution, p. 125.

Thus, it will be seen that the modern system of Christian education needs the psychological principle of ideals. The careful teaching of good ideals will enable the pupil "to build up new associational complexes which will eventually counteract the effects of earlier viscious ones".[1] This is the work of religious education in building character.

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[1] Quotation from Dr. Athearn.

PART II

ORGANIZATION

Part II. ORGANIZATION.

II. Leadership.

1. Selection.

As the importance of Christian education becomes more generally recognized, the necessity of trained leadership in systems of religious education will become evident. Thus far, "The Protestant Church depends on voluntary, gratuitous teaching for the educating of its youth in religion. No standards for the teacher are enforced except reputation for common morality and decency of character."[1] With the establishment of week day schools of religion such as will be necessary under a modern program of Christian Education, the church will no longer be able to find capable teachers who will devote their time and energy voluntarily.

Once the teaching of religion becomes professionalized (in the better sense of the term -- not secularized) the selection of leaders will not depend altogether upon "common morality and decency of character". These will, of course, continue to be essential characteristics of religious leaders; but, there will be a new emphasis upon the training of such

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[1] Betts & Hawthorne, Method in Teaching Religion, p. 279.

teachers in all the educational methods common to teaching in the common public schools. In addition to this, the teacher will be selected that is most adaptable to the group of children that is to be taught. There will be specialists for the primary department, specialists for intermediates, and special teachers for the senior department of the schools for religious education.

In a sense, of course, the voluntary principle of selection will continue, but the volunteering will be that of deciding to enter upon a course of training that will prepare the teacher to take his or her place alongside other professional teachers and enter upon a life work of teaching religion. As the teachers of publis schools are recruited from the promising pupils of those schools who decide to attend normal courses and become teachers, so the teachers of religious schools will come from those who are foremost in classes of religious education and who feel the desire to prepare themselves to teach religion.

2. Training.

Dr. Athearn states that, "The building of this dual system of schools for the United States of America will demand unprecedented sums of money and

undreamed of numbers of technically trained men and women."[1] The same author claims that this system of religious schools would involve:

> "(1) The securing and training of an army of religious teachers, both professional and voluntary. This would mean
> (a) The establishing of research and graduate schools in religious education.
> (b) The creating of departments of religious education in church colleges.
> (c) The founding of a system of teacher training schools and institutes for the training of the voluntary workers.
> (d) The creating of professional associations for the self-development of both voluntary and professional workers."[2]

From this it will be seen that it is the aim of the modern system of religious education to organize for effective educative work along the same lines as the public school is organized. The attempt to give every child a religious education will be carried forward with the same enthusiasm that past efforts have been made to give every child a secular education.

II. Schools.

It is not expected that such a system as has been outlined will come into existence over night. There must be certain readjustments made and the new order must be born out of the old rather

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[1] Athearn, A National System of Religious Education, p. 117.

[2] Athearn, A National System of Religious Education, p. 120.

than spring up whole cloth as something entirely new. Winchester advocates as a beginning in the reorganization of the present day Sunday schools for greater efficiency. "The logical place to begin is the Sunday School, for this is the one agency of the Protestant churches which touches all ages."[1] The aim of the Sunday School needs restatement and the leaders must think more clearly about the "definite formulation of the aim" than they have in the past. Graded lessons ought to be introduced where they have not been used. More adequate buildings are needed if effective teaching is to be done and there must be care in their construction that provision is made for the proper arrangement of rooms for classes.

1. Principles of Cooperation.

Following the readjustment of the Sunday School all the other agencies of the church should be reorganized in the same manner and with the same purposes in view. When this is done there may be need for some cutting down of organization where duplicate work is being done by two groups within the same church. This will make for economy.

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[1] Athearn, Religious Education and Democracy, p. 134.

The local problem cannot be met alone by the single church working single handed. There must be a cooperation of effort on the part of all the denominations in a given community. "One of the most natural forms of such sooperation is in the community teacher-training institute."[1] The beginning may be made by informal group meetings, but it should not stop here. It should grow into a normal institute for the effective training of the teachers of the several schools.

The above cooperation should lead eventually to a complete cooperation in the week-day schools that are to be set up alongside the public schools. It is not economically wise nor religiously efficient for one church in a given community to undertake a large program of religious education single handed. In New York City, there has been appointed an International Committee on Week-day Religious Instruction. This committee has as a part of its purpose, "the task of stimulating, unifying, and promoting week-day religious instruction in such wise as to conserve religious liberty and maintain every possible safeguard against proselyting."[2]

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[1]Athearn, Religious Education and Democracy, p. 139.
[2]Athearn, Religious Education and Democracy, p. 140.

2. Malden Plan.

Dr. Athearn describes an international cooperation enterprise in religious education that has been organized at Malden, Massachusetts since 1916.[1] At the head of the organization is a council, "a permanent, non-denominational organization, devoted to the moral and religious welfare of the city." Membership in this council is open to "Any Christian citizen who is willing to cooperate in the building of a program of religious education for the community."

The Malden council has decided upon the following objects:

"(1) The development of a city system of religious education. (2) The unification of all child welfare agencies of the city in the interests of the greatest efficiency. (3) The supervision of a complete religious census of the city with special reference to the religious needs of children and young people. (4) The direction of educational, industrial and social surveys for the purpose of securing the facts upon which a constructive community program can be based. (5) The creation of a community consciousness on matters of moral and religious education."

The council has a board of directors and a superintendent of Religious education. The following commissions carry on its activities of investigation and make reports to the council; (1) Commission on Community Music, Pageantry and Art. (2) Commission on Surveys. (3) Commission on Week-day and Vacation Bible Schools. (4) Commission on the re-

[1] Athearn, A System of Religious Education, pp. 82-98.

lation of Public, Church, Synagogue and Parochial Schools.

When the council decides upon any particular activity that ought to be carried out in the community it places the matter of responsibility for doing this in the hands of specialists who are engaged because of special fitness for the work they are asked to do.

During its ten years of existence the organization at Malden has undertaken and accomplished a great and varied program for the betterment of morals in its community. The ideal organization for carrying on modern religious education programs will probably resemble the organization at Malden with its interdenominational character and its basis of membership resting in citizenship.

Under the system of religious education proposed, the church people of a given community who are most interested in religious education will elect a board of education whose business it is to promote and finance and provide for the control of a school of religious education. This school should be built in close proximity to the public school so that the children could come directly from the public school to the school of religious education. The public school authorities should be requested to grant a definite portion of time and credit to those children whose parents desire them to enter the school of religious education. The teachers in the school of religious educa-

tion would deal with material that parallels the material of the public school curricula, but their task would be to fill this material with spiritual values. Everything that the child learned in the public school would be tied up with life in such a way that moral values be preserved and moral character be developed. More specifically, when the public school is instructing the pupil in ancient history and the material deals with Egypt and Babylonia, at the same time the teacher in the school of religious education would be teaching the same pupil the history of the Hebrew race emphasizing their moral and religious contributions to the human race. Or, to come to things more modern, when the child is studying natural science in High School, he will be taught the religious implications of nature in the schools of religious education. Thus, it would result that while illiteracy is being decreased in the public schools, spiritual illiteracy would be diminished in the schools of Christian education. Or, to put it positively, while the public schools are building the intelligence the school of Christian education would be building Moral Character.

After High School, when the young man or woman entered college, they would be given the opportunity to continue their study of religious education in church colleges, and beyond this there would be graduate schools of religion. At no time in his academic career would the student have cause to suffer from spiritual malnutrition.

The machinery in control of this system of religious education consists of denominational and interdenominational boards of education extending from the community, through the state boards, and culminating in the national denominational and interdenominational boards of education. Added to this, there would be a national religious education association and a parent-teachers association with affiliated state, county, and city units.[1]

[1] Athearn, A National System of Education, p. 109.

PART III

CURRICULUM

Part III. CURRICULUM

I. Definition.

Cope enumerates five types that differ from or actually oppose each other.[1] These types he has called; (a) The Roman Ecclesiastical Type, (b) The Protestant Ecclesiastical Type, (c) The Biblical-Dogmatic Type, (d) Types Characterized by "Enrichment and Adpatation of the Material" or by this and the Co-ordination of "Instruction, Worship and Service". (e) The Primacy of Purpose Type. These names are suggestive in most cases and the last two seem to agree in a general way. A definition of a curriculum which has the marks of the modern conception of these last two types is that given by Betts. "The curriculum consists of all the organized educative influences brought to bear upon the child through the agency of the school."[2] This type of curriculum differs from the traditional type in that it places more stress upon the needs of the child than upon the importance of the material to be taught. Thus it is in better conformity with the idea of "placing the child in the midst."

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1 Cope, Weekday Religious Instruction, pp. 92f.

2 Betts, The Curriculum of Religious Education, p.239.

Bower gives a definition that differs somewhat from the above definition: "The fundamental element in the curriculum as enriched and controlled experience will consist of a selected and organized body of actual experiences of children, young people, and adults."[1] As in the former definition there is a marked difference from the traditional conception of the curriculum but has the characteristics of "selection" and "actuality" unmentioned in the former definition. It will be seen upon close examination that the later definition introduces a purpose unmentioned by the former. Apparently the later curriculum will have in view the guidance of the child by certain principles that go unmentioned in the curriculum advocated by Betts. On the whole, it seems that the definition given by Bower sets forth a curriculum that is more sound and more safe to accept.

II. Principles of Formation.

Bower continues to enumerate certain principles regarding the formation of a curriculum which are as follows:

(1) "These experiences shall be real." Religion as a factor of the enrichment and control of life must enter life "through the responses to the actual situations which present themselves in one's response to his material and social world." (2)

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[1] Bower, The Curriculum of Religious Education, p. 164.

Curriculum experiences "should be typical". That is, "typical of the relations, functions, and responsibilities of the Christian community." (3) "Those experiences should be selected in particular that present alternatives and involve choices." (4) "Experiences should be chosen that are continuous" or in or other words, "the experiences that are selected as the basis of the curriculum should ramify into related fields of experience, and these ramifying implications should be made obvious." (5) "Other things being equal, those experiences should be selected that are capable of absorbing the largest amount of knowledge." A scriptural basis is found for this in the words of Jesus, "Ye shall know the truth and the truth shall make you free." (6) "The experiences selected for curricular purposes should be capable of indefinite expansion." They must be simple for the little child at the beginning, but they shall grow into maturity for the adult. In the later stage they must enter into all the relationships of the complex and difficult duties of life. (7) "Those experiences should be chosen that are social and shared." (8) "The experiences should be selected with reference to their requirement of the disciplined will." Artificial methods involving a kind of gymnastic training of the will are to be frowned upon. There are sufficient situations

that have the value of reality that involve the discipline of the will.[1]

In the principles formulated by the Convention of the Religious Education Association in Chicago, 1916, is one item that seems to summarize the broad considerations that are involved in the curriculum as follows: "The success of a program of religious education depends upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training, which shall include all the educational work of the local church."

III. Materials for Use.

The materials which may be used in a curriculum of this kind necessarily touch all phases of life. Naturally enough the Bible is primary and the New Testament ranks foremost as a text book for a Modern Program of Christian Education. The fine arts must have their place. There should be a study of "the great classic hymns and prayers".[2] The history of the church should have its place. The young people should be trained for service in their own locality

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1 Bower, The Curriculum of Religious Education, pp.147-171.
2 Winchester, Religious Education and Democracy, p. 137.

by a study of local needs. All these things relate very closely to religious experience. For the senior class there should be some time given to the problem involved in good citizenship. In short, our curricula could and should push out into as many of the experiences of life as possible, for the ideal of Christianity is the extension of the Kingdom to all phases of life. There will necessarily be limitations of time and out of the various materials just mentioned must be selected that which is adaptable to the local community involved in the program.

PART IV

EQUIPMENT AND BUILDINGS: STANDARD OUTLINED

Part IV. EQUIPMENT AND BUILDINGS.

In the year 1920 the Interchurch World Movement published a book called, Standards for City Church Plants. This book was the result of such extensive work of investigation and contains a wealth of expert opinion on the subject of buildings for religious educational plants.

In the same book are standards for the organ and other invaluable suggestions for the builder of a city church plant. There is probably no other one book outside of architectural circles so full of information about the construction of a modern building in which to house a program of Christian Religious Education.

The standards for City church plants are comprehended in the following outline:

I. Standards involved in the Site of a Church Plant. (1)

A. Location.

1. Accessibility.
2. Environment.

B. Nature of Site and its Condition.

1. Drainage and nature of soil.
2. Upkeep of site.

C. Size and form of Site.

II. Building or Buildings.

A. Placement.

1. Orientation.
2. Position on Site.

B. Gross Structure of Building or Buildings.

1. Type of Esthetic Balance.
2. Material.
3. Height.
4. Roof.
5. Foundation.
6. Walls.
7. Entrances.
8. Condition.

C. Internal Structure of Building or Buildings.

1. Stairways.
2. Corridors and foyer
3. Basement
4. Decorative attractiveness

III. Service Systems

A. Heating and Ventelation

1. Kind
2. Instalation
3. Air Supply and Exhaust
4. Fans and Motors
5. Distribution

B. Fire Protection System.

1. Apparatus
2. Fireproofness
3. Fire Escapes

(1) Standards for a City Church and Religious EducationPlant.

4. Electrical Wiring
5. Fire Doors
6. Electric Lights and Signs

C. Cleaning System

1. Kind
2. Instalation
3. Efficiency

D. Artificial Lighting System

1. Gas and Electricity
2. Outlets and Fixtures
3. Method and Illumination

E. Water Supply System

1. Drinking Fountains
2. Washing Provisions
3. Hot and Cold Water

F. Toilet System

1. Distribution, Location and Accessibility
2. Fixtures
3. Adequacy and Arrangement
4. Seclusion
5. Sanitation

G. Other Service System

1. Clocks and Signal System
2. Church Bells and Chimes
3. Telephones

H. Service Rooms

1. Workshops
2. Service Office
3. Fuel Room

IV. CHURCH ROOMS

A. Convenience of Arrangement
B. Church Auditorium

1. Size and Shape
2. Seating
3. Illumination
4. Walls and Ceilings
5. Floor of Auditorium
6. Balcony
7. Pulpit or Altar and Platform
8. Baptisimal Equipment

9. Communion Equipment
10. Organ
11. Choir Gallery
12. Choir Rooms
13. Acoustics
14. Visualization Equipment
15. Coat or Check Room

C. Chapel or Small Assembly Room
D. Parlor and Church Board Room
E. Pastor's Study
F. Church Office
G. Church Vault

V. Church School Rooms

A. Location and Connection
B.
1. With Church Building
2. With Other Schoolrooms and Facilities
3. Assembly Room

B. School Assembly Room

1. Size and Shape
2. Seating
3. Illumination, Window Placement and Line of Vision
4. Walls, Ceilings and Floor
5. Stage
6. Musical Equipment
7. Visualization Equipment
8. Auxilliaries to Assembly Room

C. Classrooms and Department Assembly Rooms

1. Adequacy of Number
2. Size and Shape
3. Seats and Desks
4. Illumination and Window Placement
5. Walls and Ceilings
6. Floors
7. Blackboards and Bulletin Boards
8. Doors and Closets

D. Cloak Rooms and Wardrobes
E. Church School Superintendent's Office
F. Supply Rooms

VI. Community Service Rooms

A. Rooms for General Use

1. Recreation and Dining Room
2. Kitchen
3. Library and Reading Room

B. Rooms for Social Service

1. Women's Social Room and Mother's Room
2. Girls' Clubrooms
3. Men's Clubrooms
4. Boys' Clubrooms
5. Nurses' and Rest Room
6. Day Nursery
7. Civic Center Room
8. Social Worker's Office

C. Rooms for Recreation and Athletics

1. Gymnasium
2. Locker Rooms
3. Showers
4. Swimming Pool
5. Hand Ball Courts
6. Game or Amusement Rooms
7. Bowling Alley

These standards are to be accompanied by a score card containing a total of 1,000 points for the complete plant. Those contemplating the construction of an educational plant should work over the various points on the score card individually, after which the cards may be compared. There are several advantages in the use of the score card among which are; (1) A large, overwhelming situation is broken up into several simpler parts for separate consideration. (2) A complete analysis of the various elements under consideration is made. (3) No one item may be given the determining power for it will contribute only a part of the final score. (4) Desirable standards for each item may be determined. (5) Individual variations of opinion are eliminated because several judges score the situation individually and the final decision rests upon a comparison of their scores to determine the median score. (6) The score card makes for speed and accuracy in determining upon a building program.

-CONCLUSION-

CONCLUSION

The modern program of Christian Education here proposed is, as has been demonstrated an effort to bring the information secured by modern scientific study to bear upon the religious thought and life of this generation. When this is done it is evident that science has made no small contribution to religion. Evolution is a necessary part in that it teaches the trend of creation which finds its ultimate goal in the spirit. Heredity is necessary, because it gives continuity to racial characteristics and, when accompanied by proper nurture, may possibly conserve the best from one generation to the next. Ideals form a basis for the control of conduct, so important in the work of the religious educator.

Not only does science provide these principles, but from the field of education we are able to derive ways and methods for the development of a group of leaders who are capable of teaching Christian Education. Moreover, in the field of curriculum building the science of psychology has contributed many of the essential principles in the formation of a curriculum. Even in the construction of the modern church plant the architect has contributed from his fund of scientific information.

This is not a deliberate effort to harmonize science with religion. When it is evident that science is so rich in the material that religious educators are sore in need of there is no problem of harmonization.

The task is that of application and this task we have attempted to do. The best that science has to offer is thankfully accepted and made use of in the greatest science of all-, the science of Character Building.

-COMPREHENSIVE SUMMARY-

COMPARATIVE SUMMARY

In this thesis a modern program of Christian Education was presented. This was found to rest upon the principles of Evolution, Heredity and Ideals. Biological Evolution was discussed, first, as it is interpreted by the preformation theory. This theory was found to have certain difficulties in explaining the origin of life and especially that part of life called consciousness. A more adequate interpretation is to be found in the psychotropic, or epigenetic theory which transforms evolution into a process wherein man by the spirit within him is striving to throw off the trammels of matter and triumph over death in immortality. Evolution thus interpreted becomes useful to man as he works out his salvation with the help of God.

As a sociological principle of evolution Heredity was proposed. It was brought out that so far as physical characteristics are concerned, they are inherited by way of the germ plasm from previous generations. Thus, not only the directly prededing generation makes its contribution to the present generation, but, according to Galton's law, contributions are also made by generations preceding far back in the line of ancestry, and that these contributions tend

to diminish in a ratio according to the remoteness of the ancestor. As far as the thing we are mostly concerned with in this thesis, namely; Character, scientists are not ready to say definitely to what extent it is inherited. But if Character is not inherited it is all themmore necessary to impress upon each succeeding generation the virtues of the generations past. This gives to heredity a significance for Christian Education.

The Psychological principles of Christian Education was found to be Ideals. Through the laws of association these laws come to function in the control of conduct. Certain experiments that have been made with ideals show that they do tend to improve character when properly impressed. Ideals become important factors in Christian Education when good ones are used to build up new associational complexes which tend to counteract the effects of viscious ideals that may have been gained earlier in the life of the individual pupil.

Under the head of "Organization" the selection and training of leaders for this program of Christian Education was discussed. As the system enlarges there will be a need for trained workers who rank in education alongside the teachers in the public schools. They will be selected largely through volun-

tary methods, those who desire to teach Christian Education taking the courses in schools of Christian Education that will enable them to teach successfully. Schools must be established in which these teachers can be trained. It will be the aim of the Modern System of Christian Education to organize for the same kind of effective work in teaching religion that the teachers of the day schools do in teaching secular subjects.

The whole system of Christian Education is to be extablished throughout the country by the cooperation of those in the community who are interested in seeing it established. A sketch of the Malden plan was given as an illustration of what may be done along this line in a city.

The Curriculum of these schools of Christian Education will differ from the traditional type in that the interest will be centered upon the pupil rather than upon the subject matter. The needs of the pupil will be given first consideration. Religion will be considered as a factor of the enrichment and control of life and the experience best adapted to appeal to and control the life of the pupil will be selected for the curriculum. The Bible furnishes the larger part of the materials for Christian Education Curricula, but the fine arts will have a

place alongside all else that goes to enrich ideals and to ennoble character.

In the concluding section an outline of the points to be considered in planning the equipment and buildings for this system of Christian Education, is given.

The conclusion of this thesis is that science has made a great contribution to the field of Christian Education. This contribution needs to be appropriated and applied to the task of Character Building.

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